97-84116-9

American Vigilant Intelligence Federation

Are we aliens in our own country?

Chicago

1935

97-84116-9
MASTER NEGATIVE #

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DIVISION

BIBLIOGRAPHIC MICROFORM TARGET

ORIGINAL MATERIAL AS FILMED - EXISTING BIBLIOGRAPHIC RECORD

308
Z
Box 448

American vigilant intelligence federation.
Are we aliens in our own country? Issued by A. V. I. F. (American vigilant intelligence federation) ... Chicago, 1935.
cover-title, 20 p.

9841

ONLY ED.

RESTRICTIONS ON USE: *Reproductions may not be made without permission from Columbia University Libraries.*

TECHNICAL MICROFORM DATA

FILM SIZE: 35mm REDUCTION RATIO: 9:1 IMAGE PLACEMENT: IA (IIA) IB IIB

DATE FILMED: 6/10/97 INITIALS: TM

TRACKING # : 25155

FILMED BY PRESERVATION RESOURCES, BETHLEHEM, PA.

Bxt Through the President's Office
3.29.35

ARE WE ALIENS IN OUR OWN COUNTRY?

★

Issued by A. V. I. F.
(American Vigilant Intelligence Federation)

308
Z
Box 448

★

Box 144, Chicago, Ill.
Eastern Office
156 Fifth Ave., New York City

★

PREPARED FOR THE PRESIDENT AND MEMBERS OF CONGRESS

★

The solution of the problem of Alien Minorities is a National Code of Honor

PRICE: 5¢ per Copy
Special Price for Quantities

March 4th, 1935.

CONTENTS

A New Type of Immigrant 2
The Problem of Aliens in America 2
Aliens and Moral Bankruptcy 3
The Record of Crime and Insanity 4
Immigration as a Subject for Sentimental Pity 5
The Mistakes of the Past 6
Destruction of Standards by an Alien Invader 7
The Fable of the Wolf, the Four Sheep and the Two Score Rabbits 8
Labor as a Tool of the Wolf 13
What Course for the Future? 14
Secretary Wallace Urges Cure of Evils by Statesmanship and Religion 15
Doctrines of Judaism Stated at Non-Sectarian Council 15
Is This the Doctrine of the Church? 15
A Nation of Moral Bankrupts 16
A National Code of Honor 17
Conclusion 19

A NEW TYPE OF IMMIGRANT

At the close of an era of industrial expansion aliens arrived in the United States who were not assimilable in the great body of the American people. To these newcomers Liberty was License—a dagger in the hands of an assassin. More than any other element they have used their freedom to despoil the American people of substance and opportunity through the union of politics and crime, of fraud and deceit, of speculation and bankruptcy, of bribery, threats and extortion, and of collusive theft and arson for the recovery of insurance. These have inaugurated in this country a reign of terror similar to that of the Mafia and the Black Hand in Europe—a conspiracy for the systematic wrecking of American businesses throughout the United States through alien-dominated political-labor racketeering organizations. In this connection it is a fact, stated without prejudice, that in the November, 1934 elections held in the City of New York 25 per cent of the candidates for office were found to be foreign-born.

THE PROBLEM OF ALIENS IN AMERICA

The Committee on Immigration and Alien Insane of the New York State Chamber of Commerce, is authority for the statement that there are in this country approximately 3,500,000 persons who are not citizens and who have never applied for naturalization; that there are about 1,000,000 other aliens who have applied for naturalization but have not been admitted to citizenship; and that there are approximately 499,000 census

enumerants who failed or refused in the last census to state the country of their nativity, and who, presumably, are not lawfully admitted immigrants. THESE TOGETHER TOTAL 5,000,000 PERSONS—A NUMBER EQUAL TO THE NUMBER OF UNEMPLOYED UPON WHICH THE FEDERAL GOVERNMENT PROPOSES DURING THE COMING YEAR TO EXPEND SOME $5,000,000,000 FOR WORK AND RELIEF.

ALIENS AND MORAL BANKRUPTCY

Investigation will show that alien elements are the principal offenders against the rules of common honesty in the conduct of business and finance, and that their infringement of these rules is frequently conducted WITH THE SANCTION OF RELIGION. The principal facts of bankruptcy are as follows:

Our present annual relief bill is somewhere in the neighborhood of $5,000,000,000 (yet we have millions of foreign-born inhabitants who are not citizens).

Our annual crime bill is estimated by a great newspaper at $12,000,000,000; let us suppose that it also is at least $5,000,000,000.

Our annual BANKRUPTCY bill is about $1,500,000,000 in claims wiped out. If we include unpaid judgments not entering into bankruptcy, but still swelling the losses of creditors, the total for each year amounts to between $4,000,000,000 and $5,000,000,000.

Due to the pressure of these circumstances we have the following recent additional bankruptcy legislation:

1. An amendment to the bankruptcy laws (Sec. 77-B), making bankruptcies easier.

2. Devaluation of the dollar to 59 cents in gold.

3. Mortgage-moratorium legislation, prohibiting the exercise of contractual rights by the owners of mortgages.

4. Frazier-Lemke legislation to relieve the farmer of his debts.

5. Legislation forcing lower interest rates, regardless of the amount of bankruptcies and unpaid judgments which the interest rate must absorb, the inevitable tendency of which is to force honest financiers into insolvency or to drive them out of business.

The foregoing itemization is a record of the facts; it is not intended as an indictment of any part of the people, of any particular religion or of any particular political party. There can be no malice in the mere statement of facts. What we wish to point out is that Mercy, under the guise of a religious obligation, is triumphing over Justice, as a right, and THAT JUSTICE, THE FOUNDATION OF ALL BUSINESS CONFIDENCE, IS SWIFTLY CRUMBLING INTO RUIN.

THE RECORD OF CRIME AND INSANITY

A survey by Dr. H. H. Laughlin of 183,841 criminals in 246 prisons and reformatories throughout the United States, recently completed for the Committee on Immigration and Alien Insane, above referred to, reveals the fact that New York harbors one-fourth of all immigrants and one-sixth of all the children of foreign-

born parents residing in this country.

The report of Elmira Reformatory in 1932 shows over three-fourths of its 970 prisoners with one or both parents foreign-born.

The report of the classification clinic of Sing Sing prison in 1931 for 1,523 criminals lists 63 per cent with one or both parents born abroad. In the same category in 1930 were 81 per cent of Dannemora's 771 criminal insane.

Commenting on this situation, Clairette P. Armstrong, M. D., in a letter to the New York Times, Dec. 5th, 1934, says: "In all instances two-generation American white criminals are in a small minority, and according to the 1930 census of the State far under their population rate." In New York City, she states, the problem of feeble-mindedness is largely one of immigrants, and the problem of juvenile delinquency is overwhelmingly one of intellectually inferior children of immigrants; she points to the State report of the Department of Mental Hygiene at Albany as of June, 1933, which shows that, of 10.696 patients in State mental hospitals, 68 per cent had one or both parents foreign-born, while 41 per cent of these patients were themselves foreign-born.

IMMIGRATION AS A SUBJECT FOR SENTIMENTAL PITY

The time is past when immigration into this country can safely be regulated on sentimental grounds. In our present condition of vast unemployment, of relief riots, of labor strikes and general industrial and moral instability, a consideration of the problem of Aliens by any thinking

man must lead to one inevitable conclusion, namely: WHEN PITY FOR THE ALIEN COMES IN AT THE DOOR JUSTICE FOR THE CITIZEN FLIES OUT AT THE WINDOW.

THE MISTAKES OF THE PAST

Great men have served their country ill by failing to understand this simple truth. No man set a higher standard of honor than Woodrow Wilson, when, in an address at Independence Hall in Philadelphia, July 4th, 1914, he said:

"The world is becoming more complicated every day, and, therefore, no man ought to be foolish enough to think that he understands it all... (But) I am glad that there are some simple things in the world. One of the simple things is principle. Honesty is a perfectly simple thing. It is hard for me to believe that in most circumstances when a man has a choice of ways he does not know which is the right way and which is the wrong way. **No man who has chosen the wrong way ought even to come into Independence Square; it is holy ground which he ought not to tread upon."**

Thus did President Wilson link freedom WITH HONOR in immortal union; in his view only men of honor are deserving of freedom, for it is they who have established and preserved it in the past, and it is they who will preserve it in the future, if indeed it is to be preserved. Yet it was this same President, who, following the precedent set by William Howard Taft, vetoed an act, passed by an overwhelming vote of successive congresses, to "Regulate the Immigration and Residence of Aliens in the United States."

No reasonable person can deny that the admission into the United States, following the rejection of this legislation,

of millions of immigrants who would otherwise have been excluded, has added immeasurably to the depression from which we are now suffering, and has produced a problem of assimilation and of moral education which has lately seemed impossible of solution.

DESTRUCTION OF STANDARDS BY AN ALIEN INVADER

It was a great American, and perhaps a prophetic one, who wrote in the November 25th, 1934, issue of The New York Herald Tribune a brief editorial on the destruction of the customs and rites of the ancient Toltecs of Mexico under the caption, "November Rites." That editorial, beautiful in its poetry and profound in its spiritual significance, shows more clearly than a homily on patriotism how the rites and customs of a people, built up by them over a period of thousands of years out of a love of nature, the reverent observance of movements of the heavenly bodies and a poignant gratitude for the mercies of an all-wise Providence, could, in a bare decade, be utterly inundated and destroyed by the harsh, unsympathetic manners, customs and irreverence of an alien invader. The editorial is, in part, as follows:

"November, long ago, brought one of the most beautiful ceremonies of America's past, as symbolic as Thanksgiving of man's dependence upon the mercies of the sky. Just as the passing of the sun through the zenith in May marked for Mexicans the beginning of summer and the longed-for rainy season, so the culmination of the Pleiades in November meant the beginning of winter's six dry months. In 1507 fell the final year of a Mexican fifty-two-year calendrical cycle, and when the constellation reached the zenith,

that November midnight, an imperial celebration marked the heavenly event. None could know that it was to be the last of the kind—that 1519 would bring Cortes . . .

"On that day fires were extinguished throughout Anahuac. On the summit of a hill, near midnight, the high priest kindled a bonfire so great that it could be seen almost everywhere in the Valley of Mexico. Then four picked runners, lighting their torches at the ceremonial blaze, sped down hill—north, south, east, west,—carrying the new fire to temples and homes . . .

'The November celebration, like the festival of the Shadowless Moment in May, was forbidden—and surprisingly soon forgotten . . . Today both have to be explained to the Indians whose ancestors conceived them. The wonderful knowledge of astronomical time reckoning acquired by the Toltecs through ages could be lost in a decade, once the eloquent shadows passed unnoted, once the fires went out forever beneath the whirling Pleiades."

THE FABLE OF THE WOLF, THE FOUR SHEEP AND THE TWO SCORE RABBITS

There was once a wolf who lived with four sheep and two score rabbits.

The wolf was very unscrupulous and deceitful, so that the rabbits and the sheep lived in constant fear of him.

Three of the sheep were small, whereas one was a veritable giant in size.

Some of the rabbits were white and some were black. There was, moreover, a traditional enmity between the white rabbits and the black rabbits which they were trying their best to live down.

Now in the economy of the animals it chanced that the wolf liked best to deal in finance; he saw that money could be banked abroad in case the home governmen: got into difficulties, and besides it gave him power over all the rest of the animals. On the other hand, the sheep preferred industry, while the rabbits were engaged in widely varying occupations. Some worked for the wolf and the sheep; some lived on farms; some dwelt in villages. Some were engaged in the trucking and delivery of goods.

One day the fox, knowing of the feud between the wolf and the other animals, mounted a hillock in their presence and cried: "Oh, my friends, do you not know that hatred is sinful? Be tolerant, forget your prejudices and live together as brothers." And the rabbits and the sheep, assured by the fox, in whom they had confidence, reluctantly agreed, "Yes, we are brothers."

Thus encouraged, the fox continued in a loud voice: "What profit is there if you gain a whole cabbage, or a whole cock of new-mown clover, if you lose your honor and self-respect? Be honest; pay your debts. Honesty is the best policy." And the wolf applauded and said, "That is good."

Thereupon the wolf applied to one of the sheep for a loan and to another for a bill of goods on credit. The wolf took the goods and converted them into cash; he then deposited the proceeds of both the loan and the sale in a private tin box.

THE WOLF WENT INTO BANKRUPTCY. THE TWO SHEEP WHO HAD ACCOMMODATED HIM WENT INTO THE BREADLINE.

Now the wolf had certain pecularities: While he was a communist, because he expected to use communism as a step-

ping-stone to a despotism of his own kind, he hated to be called a wolf and he hated to have it said that wolves are communists. So he hired all the newspapers and bought up all the motion-picture theatres; he devised special columns and news-reels to show that the wolf was a saint, that he was abused by his enemies, that his enemies were the foes of Liberty and that he, the wolf, was the Great Emancipator and the true friend of all the animal kingdom. It worked. It seemed to the bewildered sheep and rabbits that the whole world was in favor of the wolf, that it regarded him as a saint, as the champion of Liberty, as the emancipator of all that moves and breathes and crawls.

Meanwhile the third sheep had a nice little dry-goods business and was making money. Nothing made the wolf madder than the sight of this sheep making an independent living. His mouth watered. So he opened a competitive business across the street, stocked it with goods bought on credit, which he sold below cost, and drove the poor sheep out of business. (THE SHEEP SLEPT ON A PARK BENCH AND WENT WITHOUT MEALS, BUT HE PAID HIS DEBTS.) Then the wolf bought a lot of cheap goods at a bankruptcy sale, burned his establishment to the ground and collected the full value of his insurance. Thereupon he opened a new store, and his display was bigger and better than it had ever been.

The fourth sheep was a tough proposition. He had a good manufacturing business, built up through thrift and honest dealing, and was too strong financially for ordinary attack.

So the wolf sought the first two sheep, and the son of the third, who were now working for the fourth sheep, and said: "Look at the condition you are in! Your master gains enormous profits from your labor, while you receive but a mere pittance. Rise up and destroy him and you shall have great store of seeds, of bark and of clover. You have nothing to lose but your chains. Take back what is yours and we shall all be equal." And the three sheep replied, "It shall be as you say." And the wolf said, "Wait until you receive my signal."

Having accomplished this, the wolf next sought the rabbits who were engaged in the business of trucking for the giant sheep and cried: "My friends! The sheep does not treat you fairly. Would you be averse to making a little extra money and at the same time satisfy your revenge? If not, then stop all deliveries of goods to this tyrant sheep. Stop the goods at the wharf and do not deliver them. Do not let anyone else deliver them!" And the delivery rabbits answered, "It shall be as you say." And again the wolf said, "Wait until you receive my signal."

And now the wolf went to the black rabbits who were customers of the giant sheep and said: "The giant sheep does not employ black rabbits; he is the enemy of the black rabbits, whereas I am their friend. Picket his place of business. Tell all your friends to boycott him, because he hates you. And do not forget when I run for mayor to vote for me, for I am your friend." And the black rabbits an-

swered, "It shall be as you say." And the wolf said, "Wait until you receive my signal."

And now, finally, the wolf went to the rabbits who were farmers and harangued them thus: "The sheep and rabbits who dwell in the villages are your enemies. They grow fat while you grow lean. Vote for me when I run for Congress and I shall pass a law that the great sheep must share his profits with all the rabbits and with all the little sheep. I will reduce your taxes and cut your freight rates to nothing. I will, etc., etc." And the farm rabbits replied, "You are our Saviour; it shall be as you say."

Thereupon the wolf ran for mayor and was elected to office. His first act was to pass some village ordinances applicable to the business of the giant sheep, and these ordinances were most annoying and inconvenient—they cost the giant sheep a great deal of money. Then he hired a gang of imported hydrophobia wolves and formed a labor organization with the wolves for leaders and the sheep and the rabbits for paying members. At a signal from the wolf the three sheep rose up and struck for higher wages and shorter hours; the rabbit truckmen refused to deliver the great sheep's merchandise; the black rabbits picketed and boycotted his establishment; the mayor enforced his ordinances; the hydrophobia wolves threatened the great sheep with bombs and with guns. As a result, the great sheep, the surviving devotee of "brotherhood" and of honesty, closed his doors and went out of business.

When this destruction had been accomplished the wolf proceeded to appropriate for himself all the goods which had belonged to the giant sheep. "How is this?" cried the sheep. "How is this?" cried the rabbits. "You told us we should all share as equals. Aren't we all equal under communism?"

"You poor fools," snarled the wolf, "did you think that communism would give you teeth like mine?" With this he pounced upon the sheep and rabbits and was devouring them, when along came the fox.

The fox wrung his hands and cried: "Oh wolf! Don't you know that all the animals are brothers? Didn't you applaud my sermon when I preached tolerance and showed that honesty was the best policy?"

"You idiot," growled the wolf, with his mouth full of wool and rabbit's fur, "Russia didn't teach you a thing!" So saying, he leaped upon the fox and wrung his neck, and thereupon he chased the fleeing rabbits and sheep until he destroyed them all.

LABOR AS A TOOL OF THE WOLF

The wolf has been accused of spreading the doctrines of communism for the purpose of establishing a world despotism. Doubtless he hopes eventually to accomplish that end. For the present, however, his real program is concerned with America and with the use of politics, left-wing organized labor and Black-Hand extortion for the destruction and seizure of American business and the criminal abortion of new American enterprises. Any investigation of extortion (racketeering) which omits political clubs and the wolves of left-wing organized labor is an

utter sham and farce, which inspires nothing but the righteous contempt of an enlightened citizenry. Certainly politicians and labor leaders who deal in extortion, whatever their race, creed or party, deserve no more consideration than any other class of criminals.

A special dispatch to the New York Times dated Washington, Feb. 18, 1935, states that on the first day of "trial by amendment" on the Senate floor of the Administration's $4,880,000,000 relief resolution, Senator Glass was compelled to withdraw an amendment prohibiting payments to persons who had "within sixty days resigned from or left any position paying a wage of more than $50 a month." The dispatch adds that the Senator, replying to Senator Cutting's amendment to strike out this limitation, said:

> "If we want to tax the people of the United States to maintain strikers, let's say so."

WHAT COURSE FOR THE FUTURE?

Again we wish it to be thoroughly understood that in reciting the facts of the past we do so without malice; we indict no particular race, no particular party and no particular religion; nor do we indict the rank and file of organized labor. "We have all sinned and come short of the glory of God." The past is behind us and we cannot alter it. Let us then forget the past and let us consider the future. Are we to continue on the road to chaos and moral bankruptcy? Must honest business, in retaliation against the current condition, adopt the code of bankruptcy and extortion in order that it may not be sacrificed on the altars of MERCY and "BROTHERHOOD?" We answer, No. Such a course would mean the collapse of society; it would mean the end of civilization. On the other hand,

neither prisons nor deportation are an adequate answer. We must find another solution.

CURE OF EVILS BY STATESMANSHIP AND RELIGION URGED BY SECRETARY WALLACE

HENRY A. WALLACE, Secretary of Agriculture, recently wrote a book entitled "Statesmanship and Religion." In that book he attempts to show that, for the cure of our most deep-seated evils, there must be a union of statesmanship and religion. We propose to consider this question, and to consider it in the light of conditions as they actually confront us today.

DOCTRINES OF JUDAISM STATED AT NON-SECTARIAN COUNCIL

The following news item appeared in The New York Times under date of January 29th, 1935:

> "Dr. Koppel S. Pinson, assistant editor of The Encyclopedia of Social Sciences, held that the idea of an unpardonable sin was not found in Judaism. In the Talmud, in popular medieval literature and in the Hassidic movement of the eighteenth and nineteenth centuries, Judaism is revealed . . . as a religion . . . of the fatherliness of God and of the dominance of the idea of MERCY over that of JUSTICE."

IS THIS THE DOCTRINE OF THE CHURCH?

It is easy to demonstrate that this doctrine is the absolute negation of the Golden Rule, and that society must inevitably collapse if all persons indorse the principle that mercy is the highest of all virtues. Reduced to its simplest terms this doctrine means that mercy is an

obligation, and that mercy, AS AN OBLIGATION, must be given greater weight than that which can be allowed to justice, AS A RIGHT.

The quality of Mercy is divine, when regarded as a personal privilege. But when regarded as an OBLIGATION it becomes a sentiment to be hated and feared by every honest man, because, as such, it is a doctrine of dishonesty, of robbery and of injustice.

All the world must admit that mercy is not a virtue in the RECIPIENT. Moreover, it is not a virtue in the GIVER when its boon is conferred at the expense of any person whatever other than the one conferring it. Shakespeare said of Mercy, "It droppeth as a gentle rain from heaven." Yet he did not urge it as an obligation, but merely as a boon. Certainly the great bard did not intimate that the rain owed any obligation either to the earth or to its inhabitants.

Mercy is **never** an obligation. Justice is always a right. The former is no factor in the operation of the Golden Rule; the latter is the very heart and soul of its philosophy—it is the foundation of all society. It is for this reason that our legal tribunals are called "courts of justice," and NOT "courts of mercy." The code of bankruptcy is the code of mercy. That code is the assassin of justice; it is the arch-enemy of society.

A NATION OF MORAL BANKRUPTS

It seems to us that we are a nation of moral bankrupts. The principle of bankruptcy has permeated our entire economic and social system. IT IS NOT MORAL STANDARDS WHICH MUST

BE ADJUSTED TO THE ECONOMIC SYSTEM BUT THE ECONOMIC SYSTEM WHICH MUST BE ADJUSTED TO A DEFINITE CODE OF HONOR.

This code of honor must be operative FOR THE FUTURE ONLY, that is, it must apply only to future obligations; it must be uniform, without discrimination as to any person, race or creed; it must not deprive any person of the right to make a living; it must be supported by the CHURCH; it must be made our national interest in life. This is the solution of the problem of Aliens in the United States; it is the solution (insofar as a solution can be found) of the problem of dishonesty. The code for the future which we propose for this purpose is as follows:

A NATIONAL CODE OF HONOR

Art. 1. Hereafter the officers and directors of corporations, resident in the United States, shall be liable for the debts of their corporations, and, except as creditors, corporations shall be denied the benefits of bankruptcy laws; provided, that the phrase "debts of their corporations" shall be deemed to include only judgments obtained against the corporations for fraud or deceit or upon a contractual obligation; provided further, that only such officers and directors of corporations as shall have consented to or approved such fraud or deceit or such contractual obligations shall be liable for such debts; provided further, that officers and directors of corporations who become liable for such debts shall be subject to the penalties provided in articles (2), (3) and (5) of this code, and, in addition thereto, shall thereafter be ineligible to act in the capacity of officer or director of any corporation wheresoever organized or licensed to do business in the United States, and shall be personally jointly and severally liable to the person or party aggrieved for

any act or omission thereafter committed by them in the name of such corporation.

Art. 2. Upon the happening of any of the events hereafter named, the following individuals shall, to the extent indicated, be deprived of civil rights (as a convicted felon is deprived of civil rights), including the right to vote at elections and the right to sue in the State or Federal courts:

a. All individuals who are adjudicated bankrupt, whether voluntarily or involuntarily; but only for the time during which creditors' claims actually remain unpaid.

b. All individuals convicted of frauds in bankruptcy proceedings or adjudged guilty of fraudulent transfers of property for the avoidance of a contractual obligation.

c. Any individual against whom a money judgment is obtained upon contract or for fraud or deceit, which judgment remains unpaid after six months from the date of entry thereof; but only for the time during which such judgment actually remains unpaid.

d. All individuals convicted of crimes involving moral turpitude (common-law crimes).

Art. 3. If any of the foregoing individuals are aliens, they shall be deported.

Art. 4. All persons in the United States over the age of sixteen years shall be fingerprinted and registered at a central bureau as to name, age, country of nativity, facts of citizenship, marriage, present place of residence and last previous place of residence, and shall be given a passport with a number, and such indicia shall be used for purposes of voting at elections and for purposes of suit in State or Federal courts.

Art. 5. No individual subject to the penalties provided in articles (1), (2) or (3) shall be eligible to hold any public office of honor or trust in the United States.

Art. 6. Every leader or officer of a political association or corporation must have been born in the United States and shall be licensed annually by the State Commissioner of Police, and the Commissioner must reject an application for such license and must revoke any such license previously granted by him if it be shown that the applicant or

licensee has become subject to any of the penalties provided in this code, or that he has accepted the avails of extortion for himself or for his political association or corporation. At any hearing for the granting of such license, or in any proceeding for such revocation, the Commissioner shall have the right to demand an accounting of the personal income of the applicant during the preceding year, or of such licensee during the period or any part thereof covered by such license, and to demand an accounting of the receipts and expenditures for such year or any part thereof of the political association or corporation of which such applicant or licensee was a leader or officer. A person assuming to act as a leader or officer of any such political association or corporation without first having obtained a license therefor as herein provided shall be subject to the penalties provided in articles (1), (2), (3) and (5) of this code and, upon the application of any taxpayer shall be enjoined by a court of equity from acting in such capacity.

Art. 7. The property, real and personal, of all persons entering the United States unlawfully, shall be subject to confiscation by the United States, and any person harboring or employing any such person, knowing him to be unlawfully in the United States, shall be liable to prosecution under statute law.

CONCLUSION

In the modern crime of extortion we see today in America the deadly handiwork of an alien element—a signature as bloody as that of the Mafia and the Black-Hand as it flourished in Italy before it was blotted out by the stern hand of the Italian Government. THESE CRIMINALS MUST BE CONTROLLED OR ANNIHILATED. So, too, if economic stability is a condition to be desired, WE MUST CHANGE OUR ATTITUDE TOWARD THE QUESTION OF BANKRUPTCY.

The right to have debts discharged in

bankruptcy is not one guaranteed at common law, for the common law contains no principle which places MERCY above JUSTICE. It was not until 1898, when the tide of industrial expansion was receding, that the first Federal bankruptcy law was enacted.

The present bankruptcy laws give a tremendous competitive advantage to the WOLVES of society, since those who disregard their debts can offer goods and financial accommodations at lower prices and interest rates than those who liquidate their debts. The business of buying up bankrupt manufacturing and other plants, for a fraction of their replacement value, and of operating them in competition with honest manufacturers and entrepreneurs who pay their obligations, has been justly denominated a "racket," which creates serious overproduction in industry and throws countless legitimate businesses into insolvency. A vital danger is, that when the dishonest become financially powerful and the honest become financially weak, there will pass forever from the hands of the latter all vestige of political power.

GEORGE SOKOLSKY, in a recently published book states: "It is unsound national economy for the United States to permit any group in the population to become an economic minority, SO THAT THEY DIFFERENTIATE THEMSELVES FROM THE REST OF THE PEOPLE." We agree with him, and we insist that the only sensible solution of the problem is A NATIONAL CODE OF HONOR.

MSH 25155

END OF
TITLE